

America

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NATIONAL CATHOLIC WEEKLY REVIEW

FALL EDUCATION NUMBER

Adult education
for today's world

ADELAIDE CURTISS

The Red Dean's
clerical comrades

DOUGLAS HYDE



Editorial topics

Parental emotions toward schooling

"Attacks" on public schools

Defense of parents' rights

Campaign issues emerge

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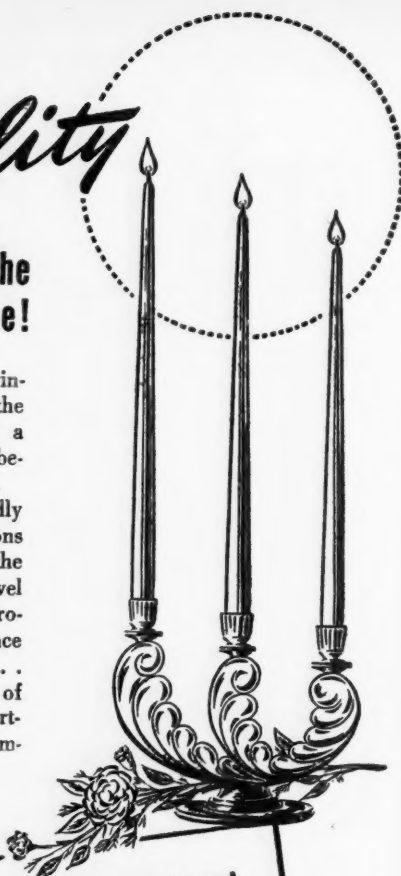
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CONTENTS

America, September 6, 1952

Current Comment 529
Washington Front... Charles Lucey 533
Underscorings C. K. 533

Editorials 534
Parental emotions toward schooling
Campaign issues emerge
Moscow mystery
Bishops stiffen against MRA
German Catholics defend parents' rights

Articles
The Red Dean's clerical comrades 537
Douglas Hyde
Adult education for today's world 540
Adelaide Curtiss
Feature "X": Integrating school and community 544
June Verbillion

Literature and Arts 545
U. S. cultural blocks to world unity 545
Harold C. Gardiner

Books Reviewed by
Moral and Spiritual Values in Education 548
Charles F. Donovan, S.J.
The Great Enterprise 549
Robert F. Harvanek, S.J.
They Learn What They Live ... 550
Allan P. Farrell
The Enchanted Grindstone and Other Poems 551
William A. Donaghy

The Word... William J. Read, S.J. 551

Theatre Theophilus Lewis 553

Films Moira Walsh 554

Correspondence 556

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"ATTACKS" ON PUBLIC SCHOOLS

A great deal of the newspaper and other publicity given to the so-called "attacks" on public schools has the hollow ring of partisan propaganda. Professional defenders of public education often expose themselves to the charge of insincerity. On the one hand, they demand for teachers and administrators the maximum of "freedom of opinion." They insist that teachers be allowed to present "controversial" and "unpopular" views on current issues.

But as soon as anyone raises his voice in criticism of any phase of public schooling, they label him an "enemy" of free education, a "foe" of democracy and a member of a "Fascist-minded minority." "Free discussion" seems to be a democratic *must*—until it verges on public education. Then everyone is expected to clam up and nod assent to the hosannas of the party line. This line is laid down by the headquarters of the National Education Association and its powerful adjunct, the American Association of School Administrators, the "company union" of public-school employees. The slightest "deviation" is unforgivable.

Since at least ninety per cent of all home-educated American citizens have received their schooling in the public schools, and since most of them seem to have been fairly well satisfied with their schooling, whence this sensitiveness and fear that a "destructive attack" on our public schools will somehow be mounted? Whence the dire "threat"?

The truth is that the NEA and the AASA, through their own rigid secularism, their bigotry, intolerance and distortions, have needlessly offended many millions of our citizens. Religious-minded people especially resent the attempt to impose the NEA-AASA ideology of secularism on their children. Others feel, not wholly without grounds, that progressive methods have, in some places, been carried too far.

A good deal of criticism, of course, breaks out in smaller communities peopled by the upper middle class. Such people are allergic to the inevitably rising costs of tax-supported schools. They are likewise allergic to anything but hidebound, conservative and even reactionary political views. Misguided groups among them pester school officials about financial outlays and "subversive" textbooks and teachers.

Public-school officials should welcome sincere and competent criticism. Public education is not a sacred cow. If channels of easy, continuous communication between school officials and the public are set up, and if both sides keep their minds open, it should be possible to minimize contentious flare-ups.

John Bainbridge, writing in *McCall's* for September, has contributed an excellent article on "attacks" on public schools and how they should be handled. A second article will follow next month. Dean Melby has a similarly informative, though more one-sided, article on them in the September issue of *Parents' Magazine*. We recommend both articles to our readers. Catholics should keep their criticism of the public schools moderate and free of crackpot propaganda.

CURRENT COMMENT

Continuity in defense planning

It is reassuring to learn that thought is being given in Washington to the problem of continuity in defense planning. Secretary of Defense Robert A. Lovett, who vows that he will resign in January no matter who is elected, proposed recently that the President-elect name his new Defense Secretary immediately after the election and send him to Washington to sit in on the Pentagon preparation of the military budget for fiscal 1954. It is during the November-December hearings on the budget that the inner workings of what Mr. Lovett calls "the biggest business in the world" are exposed to scrutiny. The new Secretary would learn more in those two months about the enormous complexities of his job than he would in six months after January 20. To make the transition from one Administration to another as smooth as possible, Mr. Lovett suggested that a permanent secretariat be established under civilian chiefs at the Assistant Secretary level, not only in the Defense Establishment, but in the State and Treasury Departments. An equally practical proposal was reported from Washington by a contributor to *AMERICA*, Michael Amrine, in an article syndicated by the North American Newspaper Alliance. There is talk around the White House, according to Mr. Amrine, about the need for briefing the President-elect promptly on the numerous secret weapons projects, including the atomic and hydrogen bombs, the \$2-billion guided missiles program and the germ and gas warfare projects, about which he may have to make early and grave decisions. Year-end briefing would give him a running head-start, as it would the new Secretary of Defense. We hope the campaign hullabaloo will not drown out discussion of these sensible suggestions.

Last chance for rent controls

Unless local officials stage a last-minute rush to pick up their options on continuing rent controls, about 20 million people in more than 2,000 communities will very shortly be paying more money to landlords. In the Defense Production Act of 1952, Congress provided that all Federal rent controls, except those in critical defense areas, would automatically cease on September 30 unless local officials voted to retain them. By the middle of August only 209 out of the 2,300 communities affected had exercised their option to

retain controls. Naturally, building and real-estate interests are jubilant over this inaction. Since the war they have fought unceasingly to be rid of all rent controls, and now their goal is clearly in sight. Their joy is scarcely shared by tenants, who with good reason suspect that once ceilings are off, rents will jump inordinately. The Office of Rent Stabilization has just finished a survey of ten small communities in which rent controls have recently been removed. In Bremerton and Port Orchard, Wash., rents quickly rose an average of 13 per cent, with the biggest boosts in the lower-rent brackets. In Sanford, Fla., the advance averaged 53 per cent. Jumps of anything like that figure will cause intolerable hardships, and the danger of such rent rises is very real. In most of the communities concerned in the survey, a housing shortage still exists.

Soft spot in American Catholicism

If the 200,000 members of the Catholic Central Verein of America and the National Catholic Women's Union take to heart the words of Archbishop Ritter to their joint National Convention in St. Louis, August 22, a long step will be taken towards the realization of a just Christian social order in this country. The Archbishop asked for "thinking and acting groups" to spread "the word of the encyclicals" throughout his archdiocese. To the same groups Bishop Mulloy of Covington, Ky., proposed the papal encyclicals as "the Gospels brought down to today." The view that they have no immediate bearing for America he characterized as "utterly illogical and detrimental." He urged the convention to use "pressure to bring the encyclicals to Catholic grade schools, high schools and colleges." Here the Bishop hit a soft spot in American Catholicism. An attitude of nonacceptance or merely nominal affirmation of the basic social teaching of the Popes, declared His Excellency, "has tended to paralyze the force of the teaching Church in modern American society." More than sixty years after *Rerum Novarum* and twenty years after *Quadragesimo Anno* it is still possible to speak of the need for pressure to get the encyclicals into Catholic schools. To all too many Catholic graduates the social encyclicals are often little more than library titles, convenient labels for indicating the interest of the Church in the

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worker should the occasion ever arise. There are exceptions, of course, but it must be confessed that the social doctrine of the Church is far from being what the Holy Father desires it to be, "the patrimony of the Christian conscience."

The President on PW's

President Truman has again stiffened the determination of the UN truce negotiators not to yield on the PW issue in Korea. On August 20 the White House publicized an exchange of letters between the President and Capt. Charles G. Ewing, an Army counter-intelligence officer in Korea. Said Mr. Truman:

Your conversations with those men who prefer death to life under a Communist regime point up vividly the compelling humanitarian and moral reasons for the stand which the United Nations negotiators have taken on the repatriation question. We must not use bayonets to force these prisoners to return to slavery and almost certain death at the hands of the Communists.

Captain Ewing had been concerned lest the repatriation issue seem like a "dull dragweight on the Panmunjom talks" and feared our people would become "weary with the whole thing." There are grounds for the Captain's apprehensions. If Red protests are to be trusted, our position on voluntary versus forced repatriation is the last stumbling block on the road to a successful armistice. The longer the talks continue in deadlock, therefore, the greater will be the temptation to lose patience and compromise. Along with Captain Ewing we hope our own Government and the UN will remain true to the convictions expressed by the President. If we dash to the ground the hopes of the "poor devils" we hold in UN prison camps, we also dash the hopes of hundreds of millions now captive behind the Iron Curtain. The issue concerns more prisoners than those involved in the Korean war.

The Sino-Soviet talks

The meaning of the Sino-Soviet parleys begun in Moscow on August 17 will probably become clear to the West only when the Communists make their next move in Asia. In the meantime, as the talks continue behind a curtain of secrecy, the free world still speculates on their meaning. Aside from their probable impact on the Korean war (AM. 8/30, p. 509), the talks will also have far-reaching consequences on China's economy and on her relations with Japan. Since the Sino-Soviet agreement of 1950, China has been entirely dependent on crumbs gathered up from under the Russian table to the amount of \$300 million in credit over a five-year period. This sum is but a fraction of what China needs to expand her industrial capacity in normal times. The Korean war has put an unnatural strain on China's already weak economy despite the heavy flow of war materials from Russia. Chou En-lai is therefore most certainly asking for additional economic aid. In effect, if Red China is

determined to carry on her aggression in Korea, the conference must result in closer economic ties between China and the regime calling the tunes in the Kremlin. What to do about Japan must likewise have high priority on the agenda of a conference called, in Chou En-lai's own words, "to strengthen the friendly cooperation between China and the Soviet Union." The signing of the treaty with Japan was the most successful stroke of Western diplomacy in Asia since the war. As such it represented a potential threat to Red domination of all Asia, since Japan can now become the counterweight restoring the balance of power in that area. Besides, Japan's alignment with the West deprived China of a source of much-needed machinery and industrial goods. The mission to Moscow must therefore plot some sort of counter-offensive.

Schumacher's death; Germany's future

The stark and dramatically unreligious burial accorded to Kurt Schumacher, the German Social Democrat leader who died August 20 at the age of 56, was a fit symbol of the grim and joyless heroism he had long brought to the Socialist cause. An unbeliever in religious matters and passionately devoted to Germany, he had suffered the loss of a leg and an arm, spent ten years in Nazi concentration camps and undergone untold mental anguish in the dogged hope of living to shape the Germany he envisioned. His irreligion led him to consider the Christian Democrats in Germany and other European countries as being "clerically dominated," and his patriotism was tinged with chauvinism. He insisted that German cooperation with the West should come only after a reunited Germany could speak in terms of full equality with other Western countries. Happily, these narrow—if heroically held—principles proved impotent to convince the German people; so the Social Democrats could not block the signing of the contractual agreement between Bonn and the Big Three nor the mutual defense pact under which West German troops will be part of the European army. These treaties have still to be ratified by the West German Parliament, a process that would have been difficult had Dr. Schumacher lived to lead the opposition. Now, despite proclamations by the Social Democrats that his policies will be continued, there is little doubt that Socialists who had not agreed with Schumacher will weaken the party's unity in a struggle for leadership. Thus Christian Democratic Chancellor Adenauer will find his position more secure and the path to Western Germany's unity with the West will be smoothed.

New hope for overcrowded countries

With cautious optimism, the Intergovernmental Committee for Migration is drawing up at Geneva a "pilot plan" which, if successful, will be the first crack in the dike of difficulties that has walled overcrowded peoples off from access to vast underdeveloped areas. Australia plans to select several hundred families of Europeans, settle them on specially se-

lected land, provide them with the advice of agricultural experts and with the assistance of health and other technicians—in other words, to handle immigrants under an integrated plan. Too often today immigrants are selected by one agency, moved by another and dumped into the receiving land with little care whether or not they will fit into the social and economic scene. If this pilot plan clicks, Australia is prepared to expand its operation down under, and the Intergovernmental Committee for Migration will strive to introduce the plan elsewhere, especially into South America, where, for instance, it is estimated that Brazil alone can absorb five million immigrants. The Australian plan is to be laid before the General Council of the Committee for Migration in October. Proponents hope that as early as "within a year or two" widespread interest in such a large-scale immigration program will begin to crystalize, notably in the United States. Perhaps an international ferment like this will force the United States to rethink its immigration policy, all too inadequately revamped in the recently passed McCarran bill. The inequities of the new law were again pointed out in the final report of the Displaced Persons Commission, which will close shop on August 31. The Commission earnestly asks for the admission of 300,000 refugees within three years, and the continuation of its unfinished business by the admission of 50,000 (mainly expellees) who could have been received but for the August 31 cut-off date. The world is moving toward mass-migration. This country should be in the forefront of the movement.

Huxley, high-priest of humanism

A self-appointed prophet of a new world religion, Julian S. Huxley, former Director General of the UN Educational, Scientific and Cultural Organization, told the World Congress on Humanism and Ethical Culture at Amsterdam on August 21 that "evolutionary humanism" was the doctrine by which men should live. Though man himself is a product of evolution, the new faith would help him to carry the process to new levels. The golden gateway to the evolutionary heaven, according to biologist Huxley, is population control and eugenics. Back in the United States, chemist James B. Conant, president of Harvard University, was also gazing into the future ("A Chemist Looks into a Crystal Ball," *New Era*, 6/5/52). He foresaw the solution of the population problem in a "harmless anti-fertility component to be added as one saw fit to the diet." The attitude of the religious leaders of the world, he said, would be completely altered on this subject as the decades go by. That a biologist and a chemist should be the spokesmen for the religion and morals of the future is significant of the inversion of values in modern life. More significant still is the fact that one is the president of the most influential American university while the other was the first Director General of UNESCO, the potential world university. Dr. Huxley felt in his Amsterdam

speech that the promotion of his "new" religion called for an "organization of world scope." No doubt UNESCO, which Huxley helped to shape as executive secretary of the Preparatory Commission, seemed the ideal instrument for the promotion of his ideals. One means of obviating such an abuse of this UN agency is active vigilance and constructive action by those Catholic organizations which have consultative status with it. The field of human relations in which UNESCO works is far too sensitive and important to allow of our letting it go by default to the secularists.

"Charter of Rights for Beasts"

Some well-meaning people who have let their humane feelings run away with them recently got together in Switzerland and took the bull by the horns. They did it ever so gently, however, because they believe that it's wrong to take a bull roughly by the horns since that would violate his "rights." The World Federation for the Protection of Animals, observing that "legislation has been passed to emancipate slaves, women and labor; now it is the animals' turn," set to work to draft a "charter of animals' rights." This descends to such extremes of considerateness as prohibiting the use of "dogs, sheep or goats for draft purposes" and "displaying live fish or crustaceans [e.g., lobsters] in restaurant show windows." One wonders on what grounds dogs are alleged to have a "right" not to be used for draft purposes, whereas horses, donkeys and oxen do not. Readers of *Inuk* by Roger Buliard, O.M.I., will ask how Eskimos and missionaries could travel in the frozen north without using dogs for draft purposes.

... man's use of animals

The moral norms regulating man's treatment of animals are not often explained. They are relatively simple. The animal kingdom, like all the rest of visible creation, was created by God for man. Spiritual writers often observe that man is confronted with a choice in the use or non-use of creatures: he may use them in a reasonable way; he may abstain from using them; or he may simply contemplate them—always having regard for the glory of God manifested in creation. We must use animals in accordance with the dictates of reason. Treating them cruelly is arbitrary, unreasonable and morally wrong, not because of any "rights" animals have but because man has a duty to God to respect His creatures, to use them in reasonable ways and not to indulge the passion of cruelty. Beasts have no moral rights because they are not moral beings. They are not persons, moral agents responsible for their conduct. They have no rights because they have no duties. They do not live in the moral order, but in the submoral, subhuman order of creation. The trouble with those who sentimentalize over animal pets is that they are sentimentalist in their philosophy of human life. In exaggerating the dignity of animals, they demean the dignity of the human creatures God has made the lords, but not tyrants, of creation.

THE GOVERNMENT VS. THE OIL COMPANIES

One of the worst kept secrets in Washington was publicly revealed on August 24 when the Senate Small Business Committee, of which Vice Presidential nominee John J. Sparkman is chairman, released a Federal Trade Commission report on an alleged international oil cartel.

This report has been nearly two years in the making. Completed several months ago, it was withheld from publication by order of President Truman at the request of the State and Defense Departments. To repeated demands by members of Congress that the report be made public, the President replied that to reveal its contents at this time would not be in the best interests of the country. He plainly shared the fears of the State Department that publication might disturb an already delicate situation in the Middle East and anger good friends of ours, chiefly the Dutch and the British.

International complications aside, there is no reason in the world why the American people should not be allowed to see the report. As far as possible, the oil industry ought to live in a glass bowl. It produces and markets a commodity which is essential to the well-being, and even the survival, of our country in peace as well as in war. That it is affected with a public interest is obvious. Indeed, in the largest oil-producing State in the Union, Texas, its operations have for a long time been controlled by a public agency, the Texas Railroad Commission.

That the 350-page report is controversial goes without saying. It charges that five U.S. oil companies—Standard Oil of New Jersey, Standard Oil of California, Socony-Vacuum, Gulf Oil and the Texas Company—have long been part of a world-wide cartel which eliminates competition by controlling the production and price of oil. The foreign companies involved in the alleged conspiracy are the Royal Dutch-Shell group and Anglo-Iranian Oil. Since the American companies deny all charges, and protest that their foreign operations are an open book to the State Department, the public will have to suspend judgment until the case comes to trial. The U.S. companies have been subpoenaed to appear before a Washington, D.C., grand jury on September 23.

This anti-cartel case should not be confused with the civil suits which the Federal Government filed in U.S. District Court in New York on August 22 against the same companies, Gulf Oil excepted. The purpose of these suits is to recover more than \$67 million in alleged overcharges on petroleum products sold to European countries under the Economic Cooperation and Mutual Security programs. The Government claims that the companies conspired to maintain two prices—one for the Marshall Plan countries, with Uncle Sam picking up the tab, and one for their other customers. The price for Uncle Sam was higher. The companies reply that the price on Middle East oil shipped to Europe was and remains consistently fair. We shall soon see.

B. L. M.

WASHINGTON FRONT

More than in most Presidential campaigns, what Dwight Eisenhower and Adlai Stevenson themselves do and say may determine the outcome of this election. The paraphernalia of the modern national campaign is a tremendous thing. Staffs to do research and write speeches, to chart the candidate's tours and choose cities for major appearances, to make train, plane and hotel arrangements, to direct and plan handling of press releases, radio and television appearances; staffs in main headquarters in New York and Washington, plus a platoon of political advisers to see to it no boners are pulled in that department. And, out across the country, an army of party organization people readying halls, hanging out the bunting, getting out the boys in the wards and precincts.

All this staff work must be good. To the extent any part of it comes unstuck during the campaign, the candidate's chances are impaired. Yet despite this massive structure, generally unseen by the public, success or failure in greatest degree must rest on what a Stevenson or an Eisenhower does. The big and the final decisions must be the candidate's own—what issues to fight on and how well and ably they are presented to the nation.

Up to now, the imprint of Adlai Stevenson on the Democratic campaign has been much more evident than that of General Eisenhower on the Republican campaign. The Stevenson staff has been held smaller, and its course more often is set by the Governor's own personal decisions. He has operated on the political level for four years, is familiar with it, and so far his touch has been sure. The General does not have this advantage of familiarity. He must rely on new names and faces about him rather than the trusted military staffs he has worked with heretofore, and more decisions are made by his aides.

General Eisenhower dislikes formal, manuscript speeches. He is far more effective at the whistle-stop type of touring which will come later. There has been criticism of the slowness of his campaign, in getting off to a start, but his advisers explain that it is early and promise that he will wage a stirring campaign once he takes to the road.

Both made substantial speeches to the American Legion in New York. On form alone the better performance was Governor Stevenson's. In his blunt notice to the Legion that he will reject excessive demands of pressure groups, including veterans, he was showing the same independence he did in declining to court Texas with a pro-Texas tidelands oil view and, earlier, in passing up the politicians in setting up his campaign command. This show of independence could be the real foundation stone of the Governor's campaign.

CHARLES LUCEY

UNDERSCORINGS

August 24 was designated as "St. Stephen's Day" in New York State by Gov. Thomas E. Dewey, to honor Hungary's great saint and liberator, and to pay tribute to the fidelity of the Hungarian people to their national and religious traditions, even under the Communist tyranny. After Vespers at St. Patrick's Cathedral in New York, and corresponding services in Protestant churches and Jewish synagogues, a mass meeting was held at Carnegie Hall.

► Also on August 24, at a Solemn High Mass in St. Patrick's with Cardinal Spellman, Archbishop of New York, presiding, Most Rev. James H. Griffiths, Chancellor of the Military Ordinariate, addressed the First Slovak Union of the U.S.A. and Canada on the occasion of its 31st annual convention. The Bishop spoke of the 3,500 Slovak priests (out of 9,000) and the 6,000 nuns (out of 12,000) who have been thrown into slave labor camps by the Czechoslovak Reds.

► At the annual meeting of the National Conference of Catholic Charities (Statler Hotel, Cleveland, Ohio, Sept. 11-15), a special feature will be a discussion of U.S. immigration policy and its repercussions on our foreign policy and international relations.

► The National Council of Catholic Women will hold its 26th national convention at the Hotel Olympic, Seattle, Wash., Sept. 20-24. The theme: "God's Will: Our Work." Committee workshops will discuss such topics as Spiritual Development, Social Action, Missions, Immigration, Libraries and Literature, Family and Parent Education, Youth, Rural Life.

► Those interested in the practical workings of a Fair Employment Practices Commission will find much relevant information in the 109-page report on its activities in 1951 by the N. Y. State Commission against Discrimination. It is obtainable free from the Commission's office, 270 Broadway, New York 7, N. Y.

► *The DP Story* (Government Printing Office, Washington 25, D. C., 376p. \$1) records the history and operation of the Displaced Persons Act of 1948 from the first stirrings of sentiment for such a law to the winding-up of the DP Commission's program last June. It includes a breakdown of the various classes of DP's admitted and shows how they made out in their new homes in the United States.

► Tape recordings of talks and discussions at "Liturgical Week, 1951," held at Dubuque, Iowa, are available from the Liturgical Workshop, College of St. Scholastica, Duluth 2, Minn. Three reels run two hours each. Single reels, \$10; set, \$25.

► In Cork, Ireland, on August 24, died Most Rev. Daniel Cohalan, 94, Bishop of Cork and oldest member of the Irish Hierarchy. Born in 1858, he was ordained in 1882, became Auxiliary Bishop of Cork in 1914 and Bishop in 1916. R.I.P. C. K.

Parental emotions toward schooling

About 34,693,000 students will enrol in American public and nonpublic schools and colleges this fall, a million and a half more than last year. Education is therefore one of the giant businesses of this country. Yet the attitudes of parents towards the schooling their children receive is often more emotional than businesslike.

Most parents, it is safe to assume, expect their sons and daughters to do well in school. A fairly large percentage of children disappoint either their parents or their teachers, or both. When this happens, parents seem to adopt one of four attitudes.

Some place all the blame on the school. "Tommy is bright enough," they will insist, "but he needs encouragement." His teachers do not "understand" him. Parents complain that teachers are either too demanding or too lenient, too learned or not learned enough, too young or too old, too enthusiastic or not enthusiastic enough. Or classrooms are too crowded. Or the curriculum is either too old-fashioned ("what good is algebra, anyway?") or too progressive ("when I went to school we didn't *play*; we learned grammar and spelling").

Schools, it is true, are imperfect institutions, like all human enterprises. But for parents to put *all* the blame for their Tommy's failure on his school is simply unrealistic. Some of the fault, often a great deal of the fault, lies with his parents themselves. They unload their pride and joy, perhaps after spoiling him rotten, on teachers who are expected to work miracles with 35 or 40 Tommies and Susies who are in school for only about 40 per cent of their waking hours during four-fifths of the year and after the habits of early childhood have become ingrained.

Other parents, more frequently fathers than mothers, lay all the blame on Tommy. "I don't know what's the matter with that kid. He just will not take schooling seriously." Tommy's father "rides" him for failing to bring home the blue ribbons. The boy is a "disgrace to the family." This attitude does great harm. It stems from hurt parental pride.

Still other parents blame each other. "If you would stop telling Tommy that you never could learn to spell yourself," Mama tells Papa, "he might try harder." "If you would make your little darling read the books he is supposed to, instead of always letting him watch TV 'just five minutes more,'" Papa tells Mama, "maybe he'd learn something." Playing off one parent against the other is a dodge children catch onto young. It is ruinous.

Finally, some parents, not too many, try to find out exactly why Tommy is failing and then take appropriate measures to help him improve. They discover his limitations and accept them. If they are fairly normal personalities themselves, they stand a pretty good chance of succeeding.

EDITORIALS

What complicates parental control is that each child normally has two parents exercising it. That means there are 16 possible combinations of the above four attitudes, only one combination of which is correct. The odds are against finding it.

Parents who expect little of their children to start with, of course, have nobody but themselves to blame for failures in school.

Campaign issues emerge

After a month's lull, both Governor Stevenson and General Eisenhower found themselves up to their necks in serious campaign issues last week.

In Mr. Stevenson's case, the issue was off-shore oil rights. After conferring at Springfield with Gov. Allan Shivers of Texas, the Democratic nominee came out on August 23 for Federal ownership, in line with a decision of the Supreme Court. Mr. Shivers, while respecting the Governor's sincerity, thereupon decided that he "could not vote for him." The Illinoisan's rather moderate statement may cost him votes in Texas, Louisiana and California, although General Eisenhower himself retracted his original all-out support of States' rights after learning about the court's ruling. Despite the political embarrassment, neither candidate wants to "give away" about \$40 billion in Federal assets, or to seem to flout Supreme Court decisions.

Stickier than oil was Mr. Stevenson's involvement in "the mess in Washington" and the whole question of the extent to which he would identify himself with the Truman Administration. First, he attended a Cabinet meeting on August 12. Then, in a letter to the pro-Stevenson *Oregon Journal*, made public August 16, he cited his record as Governor to prove that he could clean up what his correspondent had called "the mess in Washington."

The candidate put the expression in quotation marks, but these were dropped in the course of publication. He refused, however, to disown the expression entirely. "It has been proved, hasn't it? . . . Well, it has existed." Mr. Truman, at his August 21 press conference, was hopping mad, denying (as is his wont) that he knew of any such "mess."

Stephen A. Mitchell, the Governor's surprise choice as chairman of the Democratic National Committee, had upheld the President's role as head of the party the day before. And the day after the press conference, Stevenson agreed that the President's record, which he (in general) defends, was the "key" issue of the campaign.

General Eisenhower likewise found himself faced with political "guilt by association." The skeleton in his closet was "McCarthyism." On August 19 Paul G. Hoffman, one of his chief pre-convention backers, testified that Senator McCarthy's charge of "treason" against General Marshall was "fantastically false." Yet two days later Sen. Karl E. Mundt (R., S. D.) predicted that Eisenhower would "certainly" endorse Mr. McCarthy if he were nominated in Wisconsin September 9. The next day Sen. Richard M. Nixon, Ike's running mate, said in Washington that he would "support" every GOP nominee, but that such "support" would not signify "endorsement" of "the views or the methods" of any candidate which differed from his own and the General's. He disowned "McCarthyism" in an interview in the *U.S. News* for August 29 when he guardedly declared that in so far as it is identified with "smear, unfair charges, charges not based on fact," the label was a "liability."

Eisenhower could not evade the McCarthy issue. In Denver on August 22 he said: 1) he would endorse all Republican nominees; 2) he condemned "un-American" methods of fighting communism; 3) "... if he [General Marshall] was not a perfect example of patriotism and loyal service . . . I never saw one." This position, understandable in itself, displeased some Ike-men because it did not disown McCarthy completely, and others because it let Marshall off easy.

The campaign is hardly off the ground. Senator Nixon, because of his work in the Hiss case, can press the Communists-in-government issue very hard. Eisenhower himself will almost certainly have to begin to name names. Otherwise the contest will be pretty tame.

Moscow mystery

While Moscow citizens got two extra pages for their money in the August 20 edition of *Pravda*, political pundits the world over got another Kremlin jigsaw to keep them guessing. Over the signature of Secretary J. V. Stalin of the Central Committee of the Communist Party, *Pravda* announced an October meeting of the All-Union Communist Party Congress, the first since the pre-war Congress of 1939.

This news would have been sufficient by itself to set up waves of speculation in the West. For it has been commonly believed that Stalin's failure to call the Congress at the prescribed three-year intervals stemmed from fear that undisciplined elements had gained admittance to the party during and after the war. There were, however, additional announcements to heighten the uncertainty: the draft of a new statute detailing changes in party structure; the choice of Georgi Malenkov, one of the four top lieutenants mentioned as Stalin's possible successors, to report the activities of the Central Committee to the Party when the delegates assemble October 5—an honor Stalin usually reserved for himself; the overdue announcement of a new Five Year Plan.

How much of the new political iceberg was above the surface? British and French opinion seemed to view the merging of the Politburo and Orgburo in a new body to be named the Presidium as a move to get rid of names associated in the public mind with the drastic repressions of the past few years. American observers leaned to the view that the new body was aimed at the elimination of conflicting spheres of influence and the preparation of a single throne for the seating of Stalin's heir. The nomination of Malenkov for the spotlight at the coming Congress seemed to tie in with this view and mark Malenkov off as Stalin's choice.

Western experts have long watched the leading candidates jockey for position: Molotov, with strong support from the vast Soviet bureaucracy; Beria, with the security services under his thumb; Marshal Bulganin, with the loyalty of army elements behind him; Malenkov, who holds the open sesame which paved the way for Stalin—a firm grasp on the party machinery.

Nobody felt that *Pravda's* August 26 invitation to a broad general discussion of the new statute implied any deviation from the policy of rigid dictatorship. Yet what Benjamin Constant wrote in the time of Napoleon has not lost its force. Dictatorship has need of the form of liberty to achieve its ends, and therefore offers men a counterfeit of liberty.

In the course of his long dictatorship Stalin must have learned that no man can hold great power without strong support. It may be a support that comes from fear of chaos or support that comes from playing one rival against another, or again the more venal kind that is buttered with prizes and privilege. There is no easy resting for a dictator. Mere force can never hold the topmost group together. No doubt Stalin foresees that the delicate power structure of which he is the keystone may be in danger of falling to pieces with his retirement and seeks to prevent the collapse by advance structural changes. Besides, the 19th Party Congress will enable him to invigorate the drooping spirit of an oppressed people.

Bishops stiffen against MRA

Moral Rearmament, the ethico-spiritual movement whose guiding genius is American-born Dr. Frank Buchman, has undoubtedly exercised a powerful attraction upon our European brethren since the war. Though it has not attracted American Catholics, many influential Catholics in France, Germany, Belgium, Holland and Switzerland have tended to see in MRA an admirable instrument for the re-creation of a sense of personal moral values in the world. A number of leading churchmen in these countries have praised the movement and, up to a year or so ago, were conspicuous at the annual meetings or conversations held at Caux, MRA's Swiss center near Montreux.

As recently as August 12, the Swiss Catholic newspaper *Vaterland* republished with its own warmest approval an enthusiastic article written by Professor

Karl Adam for the Tuebingen theological quarterly. Dr. Buchman, wrote Father Adam, is the man who has opened the eyes of the whole civilized world to the fact that purely political and economic means are inadequate to meet the situation now confronting the world. MRA does not aim to build another Christian church, he said, but to re-create "personal experience of the moral and religious *a priori* from which all living religions begin."

Watching the movement from the viewpoint of their pastoral responsibility bishops on the Continent have not yet exhibited unanimity in their attitude toward it. Though the English hierarchy unequivocally condemned the movement shortly after the war, the Bishop of Lausanne, Fribourg and Geneva, within whose jurisdiction Caux lies, has contented himself with pointing out the inherent moral and doctrinal dangers of such a quasi-religious enterprise. The French bishops, when called upon to evaluate the movement, issued no blanket condemnation but pointed out the pitfalls besetting Catholic membership in MRA. They were undoubtedly influenced in this moderate action by the unquestioned fact that many nonpractising Catholics had regained their faith through their relations with Moral Rearmament, so that participation in the movement had in some cases appeared to be beneficial.

Of late, however, there have been signs of a stiffening position on the participation of Catholics in MRA. Permissions are now rarely granted for priests to attend the Caux conversations, even by bishops who have tended to be favorable. Last month the movement was denounced by Cardinal Schuster of Milan. And on August 16, according to the press, Cardinal van Roey, Archbishop of Malines, stated that Belgian Catholics should have nothing to do with the movement, which, he said, was "not devoid of danger to the integrity of the Catholic belief." It looks as if European Catholic bishops are finally arriving at a definitive opinion on Moral Rearmament.

German Catholics defend parents' rights

Forty years ago, when the freedom of religious schools was being argued in the French Parliament, a Catholic deputy asked how parents might be held legally responsible for their children's conduct if they were not free to educate them as they wished. It was not the state's office, he said, to deprive parents of their natural rights, but to protect and safeguard them.

Everywhere the question of parental rights remains a capital issue. German Catholics have recently done a fine job of clarifying it. The results appear in an eight-page memorandum issued on June 12 by the Chancery of the Diocese of Rottenburg, entitled "Parental Rights and School Structure."

Church authorities in the newly formed Land of Baden-Württemberg, in which Rottenburg is situated,

are concerned lest the newly formed Land's proposed constitution may impose a type of school that will contradict the express will of religiously-minded parents. Political parties in South Württemberg, according to the local press, are planning a constitutional provision that would abolish the present church-related type of school (*Bekenntnisschule*) after December 31, 1953. They would permit only the so-called Christian public school (*Christliche Gemeinschaftsschule*), run on a strictly nonsectarian basis.

The memorandum is fully in sympathy with certain motives that have led to the recommendation of this type of school, such as a desire for good relations between the various religious groups and a concern for a genuinely united community. Furthermore, it accords full right to the state to supervise all schools, save in the field of religion. German Catholics are convinced, however, that a public-school monopoly would seriously cripple the educational function of the Christian faith, and would be completely unacceptable to the majority of Catholics. It would mean a return to something like the monolithic school system imposed by the Nazis.

The 1946 constitutions of both the Länder out of which the new Land is constructed expressly recognize the primary rights of parents in the field of education. Up to now, both types of schools in the region have been working harmoniously together. Moreover, the still valid Concordat of July 20, 1933 between the German Reich and the Holy See expressly guarantees the right of parents to require that religious schools be provided for their children.

Parents' rights are not unlimited, as the document points out. Parents must consider their child's physical and spiritual welfare. None the less, their rights as such remain inviolate. The state, too, has its rights and duties towards the child as a future citizen, but they do not justify the establishing of a complete educational monopoly. With a distinctly local allusion to the Bonn Government's recent industrial legislation, the memorandum points out that parents, as "producers," have their own "right of co-determination" or *Mitbestimmungsrecht*. The document quotes the words of the UN Charter on the "prior right" of parents, and refers to similar language adopted by the juridical committee of the Council of Europe in December, 1951.

The memorandum flatly denies that a pluralist school system is "divisive" or that it impairs the spirit of tolerance. The roots of division, the authors point out, lie in the religiously and ideologically divided community itself. As for tolerance, those who know their faith and its implications are the most likely to practise a tolerance based on a real spiritual conviction.

Catholics in this country, as in Germany, greatly regret the fact that aggressive educational groups here compel them to argue in defense of their elementary human rights. But since we are driven to such a course, we are glad to know that others are joined with us.

The Red Dean's clerical comrades

Douglas Hyde

REGULARLY EVERY FEW MONTHS the "Red" Dean of Canterbury, Dr. Hewlett Johnson, comes into the headlines of the British press and to a lesser extent of the press of the world. A storm rages in press and Parliament around his latest piece of Communist propaganda, usually the result of yet another visit to yet another Communist country. Frustrated demands are made for his removal from the high ecclesiastical office which he holds. Some of the more die-hard Tory M.P.'s demand his execution. Profound editorials are written discussing the evergreen problem of what should be done about the Dean.

Yet in essence the real problem is not just that of the Red Dean. The real problem is that of the Red Anglican and dissenting clergy generally.

THE DEAN IN ACTION

The Dean's real significance, apart from the popular interest in a begaitered cleric who defies his superiors by preaching communism, is that he is part of a movement which includes many "lesser Deans" and which, incidentally, is one of the most fruitful sources of recruitment to the Communist party.

When the Dean came back from China recently, full of stories about the United States' alleged germ warfare in Manchuria, a public meeting was staged for him in London by the Britain-China Friendship Association. No less than seven Anglican clergymen were on the platform. A thousand people attended, and another two thousand clamored in vain outside for admission. A larger meeting in a hall ten times as large was at once planned.

The Dean was, of course, squarely in the news at that moment. Almost every paper in the land had given its latest opinion on him and his views. Winston Churchill had made a statement in the House of Commons to the effect that no action could be taken against him. In the House of Lords, the Archbishop of Canterbury (with whom the Dean is frequently, and often deliberately, confused abroad—a confusion which gives rise to bursts of intense archiepiscopal indignation) called him blind, stupid, unreasonable, a public nuisance, a man subject to "unreason and delusion" who had lost all the controls of common sense. After relieving his feelings in this thoroughgoing manner, the frustrated and long-suffering Archbishop felt better, I hope. So, I suspect, did the Dean, for he basks in the limelight and thrives on notoriety and public abuse.

But the people who went to hear the Dean speak did not go, in the main, out of curiosity. They went to

Dr. Hewlett Johnson, the "Red Dean" of Canterbury, is not just a harmless, if exasperating, eccentric with muddled ideas about communism and a penchant for making the headlines. He represents a pro-Communist infiltration—on as yet a relatively minor scale—of the Anglican clergy in England. Mr. Hyde, British ex-Communist and staff writer for the London Catholic Herald, discusses this phenomenon.

cheer him as the victim of a witch-hunt, as a man of courage who speaks his mind regardless of the consequences, and, in a good many cases, as a demonstration in support of the man who helped to make them Communists.

It was a sincere Quaker writer, who had gone to the still infant Soviet Union and been swept off her feet by what she was shown and told, who helped to make me a Communist years ago when I was a teenage aspirant to the Nonconformist ministry. Today the Dean, with others like him, provides a similar bridge over which many with some sort of Christianity in their hearts pass into the camp of the enemies of Christianity. Those who thus become Communists number quite a few parsons. The presence of the seven Anglican clergymen on the platform with the Dean was not a phenomenon peculiar to London. Indeed, a similar number of clergymen might have been found to sit with him on the platform in any one of a dozen British cities.

CLERICS AS COMRADES

These left-wing parsons are well-known to Communists, for they make good use of them. A special organization was set up for them during the last war. In its title they are, of course, described as "Socialist" and not "Communist" clergy, and there are indeed some in its ranks who are nearer to the Labor party than to the Communist party. But when its first conference was held in London, its officers, all in clerical collars, came and went in the *Daily Worker* office, where I worked, as though it were their spiritual home. They discussed the agenda with the Communist editorial staff, and after each session came and typed their own reports of the proceedings, then discussed them with the paper's reporters. The atmosphere was one of "all comrades together," as indeed we were. The difference between what one in charity hopes was their Christian belief and our militant atheism clearly meant less to them than the things which we had in common.

Active among them was Rev. Stanley Evans, an Anglican clergyman who recently preached in St. Paul's Cathedral, but who for long has been at least as much at home in Communist circles as in those of his church. He is publicly associated with several of the "fellow-traveler" organizations which exist to forge links between this country and those behind the Iron and Bamboo Curtains.

Stanley Evans is a bitter anti-Catholic. He writes pamphlets against "Vatican politics" and officially rep-

resented the *Daily Worker* at the trial of Cardinal Mindszenty. Sending him to report the trial was a superb move from the Communist paper's point of view. The Communists could and did claim that his were "objective" reports, if only because, though he sympathized with the political views of the prosecution, he shared the Christianity of the accused.

Not unnaturally, the Reverend Mr. Evans expressed himself as fully satisfied with the fairness of the trial, the guilt of the accused Cardinal and the leniency of the judges who passed a life sentence on their victim. On his return to England, he toured the country giving eyewitness reports of the trial, to which he had been admitted while most other journalists of the West were excluded.

Seen in this light the "Red" Anglican cleric is not just "absurd" or "pitiful," as superficial commentators have called the Dean and others. He may in a sense be both, but he is dangerous too.

Nor are these men just the least intelligent of the Anglican clergy. Men with academic degrees are all too few in the Anglican ranks, as Church of England leaders frequently admit, but one man who can be relied upon to give support to any pro-Communist cause is Rev. Bryn Thomas, a Doctor of Divinity in charge of a London church.

Met in the mass, as I have met them, these pro-Communist Anglican clergymen strike one as being above, rather than below, the average when it comes to alertness and general intelligence and also in the appearance of being men of purpose and conviction. They are not pro-Communist because they are fools. The existence of left-wing clergy in Britain, however, is no new thing. When I went to lecture on communism and Christianity some time ago in a remote part of one of our most rural counties, I found myself confronted with some of the bitterest opposition I had yet experienced. Interruptions came from all sides, and men and women came down to the platform to shake their fists in my face. That was not an entirely new experience. I had known it before, both as a Communist and a Catholic. What was new was the fact that it was all done in the name of religion, even though the language used had the unmistakable Communist ring about it. The point they were out to refute was my contention that Christianity and communism are utterly incompatible.

I learned later that they had come in specially hired motor-coaches from nearby Thaxted. Then I understood.

CONRAD NOEL

For Thaxted in the early 1930's was the center of one of Anglicanism's most remarkable movements. It was the Anglo-Catholic crusade, led by "Father" Conrad Noel, the very sincere but very left-wing vicar of Thaxted, whose mission, as he conceived it, was to bring Anglicanism back to its Catholic-medieval liturgical practices and to link it up again with the life of the common people. This crusade resulted in his

rather synthetically resurrecting folk-dancing and other long-forgotten rural pursuits. It was all rather "arty-crafty," but "Father" Noel none the less did achieve some success in restoring the community life of his village.

But he was a Socialist (one for whom G. K. Chesterton, incidentally, had a real affection in his early years), and in the grim years of unemployment, when the workless were going more and more Red, Conrad Noel decided that if his church was to be close to the people it must be "Red" too. Probably he genuinely believed that the Communist movement could be Christianized. The result, however was not the Christianizing of Communists, but the "communizing" of Christians.

Over the ancient Thaxted church at one time waved both the Union Jack, symbol of the Anglican Establishment, and the Red flag of communism. The crucifix and the hammer and sickle were carried together in processions. In the rack in the church porch were pamphlets on Anglican beliefs side by side with the latest Communist party pamphlets. Those sections of the bohemian left-wing intelligentsia who still found it difficult to swallow the whole of Marxist militant atheism spent week-ends at Thaxted, making the best of both worlds.

From Thaxted went out a stream of clergy who had been curates there or in neighboring villages, and who had been profoundly influenced by the undoubted sincerity and, some would say, holiness, of Conrad Noel, and his great and undoubted love for the wretched of the earth. Some of those one-time curates, now older and holding positions of greater responsibility, are still among the clerics who associate with communism.

CORRUPTION OF A MOVEMENT

But, like the people who made such angry demonstrations at my meeting, the movement which Conrad Noel began has retained its political features while the religious ones have tended to take second place.

The left wing of Anglicanism today is a political trend in a religious body, where in Noel's time it was more a Christian trend in a political body. Or, if you like, it is a movement for influencing Christians in the direction of communism, rather than for influencing Communists in the direction of Christianity. And the consequence is that it is a nastier movement than that which began at Thaxted. I use the word "nasty" deliberately, for it has the nasty flavor of communism, and its methods, all too often, are likewise those of the Communists, which in turn are just about as remote from Christianity as they could be.

There was nothing underhand about Conrad Noel. His Christian-communism amalgam might be crazy. It might be confused. It might be sinister in its potentialities. But it was always clean. It was above ground, and its followers were on view for all to see.

The present Communist trend in Anglicanism, by contrast, is half underground. Its methods are often

those of subterfuge and deceit. It is difficult to say with certainty and without fear of libel just where most of its followers stand or where their real loyalties lie.

TYPICAL RED TECHNIQUE

Typifying this unsavory aspect of the movement is an organization recently brought into being, styling itself "Christians and the Crisis." It claims to be composed of Christians of all denominations, though Anglican parsons predominate. It claims also to be nonpartisan, aiming only to ensure that there is a Christian witness on such questions as peace and social progress.

Not long ago this group called a demonstration to be held in Trafalgar Square, London's traditional meeting place, the scene of many a battle between demonstrators and police in the days of mass unemployment. An all-denominational platform was planned and a prominent Jesuit and an equally prominent Dominican were persuaded to promise to be among the speakers.

Encouraged by this cooperation, the organizers went one step further, but this time they overreached themselves. They asked me to give my support too. The slogan-title of the organization aroused my suspicions and the tendency of its members, in unguarded moments, to slip into the Communist jargon which once was my own confirmed theme. When I pressed to be told its origins I learned that it had begun when a few people of various creeds "happened" one night to be together and one of their number "happened" also to suggest that Christians should speak out for peace and against the atom bomb. "Spontaneously" the movement thereupon developed. It all sounded a little too familiar. So, too, did the names of the Anglican founder-members when at last I succeeded in getting their names out of the organizers. The demonstration was held, but with no Jesuit or Dominican speakers and, in fact, without any Catholic support at all.

That is the way the left-wing Anglicans now work, and there are enough of them to be able to exert a growing, though still admittedly relatively small, influence upon their colleagues. A Red Minister of Religious Affairs in a Communist Britain would have no difficulty in finding his first personnel for setting up a "national" Anglican church, subservient to and an instrument of the party bosses.

When, as a theological student, I first turned to the Communists, it was the shock of becoming alive to social and racial injustices about which my fellow-Christians seemed indifferent, combined with a theology which was too flabby to hold me back, that swung me into their camp.

That, I believe, is the case history of most of the Red parsons. Lacking a clear social teaching and practice, and lacking a solid theological basis to their religious beliefs, they turn in frustration to communism for a sense of purpose and something of the

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crusading spirit which they fail to find in their own circles. But communism corrupts all it touches, and the sincere if misguided fellow-traveling parson too often today becomes indistinguishable in all but his dress from the militant atheists of the Communist party.

Adult education for today's world

Adelaide Curtiss

THREE NIGHTS A WEEK, twenty weeks a year, men and women are flocking to school at the Institute of Social Education of St. John College, Cleveland, Ohio. Most of these people work hard all day. Among the students are nurses, social workers, union leaders and members, employers and employees, housewives and representatives of many other occupational groups.

Adult education is nothing new. It is estimated that one out of every four persons over twenty-one years of age in the country is continuing study in some institution, agency or association. National and State polls indicate that approximately 35 million adults would like to attend classes after their daily work is done. What distinguishes the school established by St. John College is the purpose that inspired its founders, and the approach to the problems facing the students.

PURPOSE AND AIMS

Today's world is sick. That fact was accepted by the Catholic clergy and laity who initiated the Institute in October of 1948. But it can be started back on the long road to health, they believe, if the illness is diagnosed and treated. To make clear the cause of the disease, to make the man in the street aware of it, to inspire men and women to work for its cure—that is their object.

The world's illness cannot be cured in a day, or by any one individual or program. In fact, innumerable detailed and specific approaches can be made. No single student at the Institute can tackle all the tentacles of the octopus, but each in his particular field can learn and apply moral and religious principles to the specific problems he meets. And he can make them clear to others. A nurse may have to deal with the question of euthanasia. A housewife on jury duty may wonder about the moral aspects of

Miss Curtiss, who is a graduate of Notre Dame College, South Euclid, Ohio, and took a master's degree in journalism at Northwestern University, is on the faculty of the Institute of Social Education.

capital punishment. An employer may be anxious to improve his relations with his workers. A social worker may need help to improve her efficiency. A union member may be troubled about attitudes on "class war," or problems involved in working out a just labor contract. Such men and women, and many from other walks of life, can become literate and competent in matters political, economic and cultural in this Institute of Social Education.

Since the truly Catholic response to problems is hopeful, the faculty and sponsors of the Institute wish to replace with a positive approach such typical pessimism as that expressed by T. S. Eliot:

Where is the life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
The cycles of heaven in twenty centuries
Bring us further from God and nearer to the dust.

We can recede from the dust and reapproach God, in all phases of life, the Institute indicates, through learning the truth and acting on it. Concretely stated, these are the objectives it aims at:

1. To counteract ignorance in social thought by presenting the right answers, the social wisdom embodied in the papal social encyclicals and the works of various Catholic social leaders.

2. To inspire students to translate social theory into everyday action, and to supply practical suggestions.

3. To give concrete examples of how a closer union between religion and daily life can be effected in all areas.

4. To develop a greater interest on the part of Catholics in social problems, and encourage leadership.

5. To bring the social message of the Church into conversation and public discussion.

6. To stimulate constructive action on today's problems in place of mere criticism of other programs.

WHY "CATHOLIC" ADULT SOCIAL EDUCATION?

In the Report of the President's Commission on Higher Education (1947), the insistence on strong State and national control of adult education is evident. According to the Commission's report, adult education should be carried on chiefly by the Community Colleges, which are to be controlled by the Federal Government through State and local boards. This policy necessarily means a taboo on the teaching of religious doctrine and principles. And secularism—denial of the need for religion in individual and civic life—is, Catholics are convinced, the root cause of our world malaise.

To present the moral and religious answers that point the road back to world health is the sole purpose of the founders and teachers of the Institute. Although it is an offshoot of St. John College day school, the night school is not designed to influence day-school

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CHALLENGE AND INFLUENCE

The four years that have passed since the Institute of Social Education was opened in October, 1948 have proved that such a school is needed and wanted. Inquiries concerning its organization and methods have come to its director from many places, inquiries which indicate a desire to establish similar programs. Among those asking for information are: St. Ambrose College, Davenport, Iowa; Creighton University, Omaha, Neb.; Manhattan College, Riverdale, N. Y.; University of Scranton, Scranton, Pa.; St. Mary's Church, Glenshaw, Pa.; Duquesne University, Pittsburgh, Pa.; Regis College, Weston, Mass.; University of Bonn, Germany; Canadian Catholic Conference, Ottawa, Canada.

The organization of the Cleveland Institute about which they inquire is uncomplicated. It is presided over by a director, Rev. Francis W. Carney, appointed by the president of St. John College, subject to the approval of the bishop of the Cleveland diocese. It is diocese-financed.

An advisory board consisting of three priest members of the college faculty and three representatives of Catholic lay organizations, selected by the director, assists in the planning and operation of the program. The faculty is made up of clergy, religious and lay men and women, drawn chiefly from college and university faculties in the area, and from community leaders in social fields. Friday forums, a lecture series, a speakers' bureau and a monthly bulletin to the diocesan clergy are features of the program.

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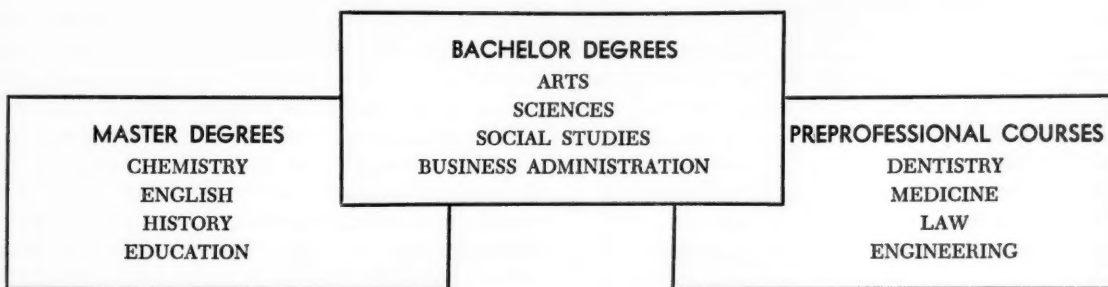
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responsibility to the Church and the community, someone else will. Many secular groups, without the right approach or answers, are already active. Unless we do our part, secular institutions and government agencies will double the aggressiveness they have already shown in the adult-education field. And Catholics will have missed the opportunity of a generation.

FEATURE "X"



Miss Verbillion, a Chicago public-school teacher, was so taken with Sister M. Theresa's practical plan for integrating school and community that she decided it should be given some publicity. Here it is.

THERE IS MUCH SOUL-SEARCHING at the moment among Catholic educators as to facets of the curriculum which have seen better days and now deserve to be retired with honors to make place for newer and "more integrated" methods. This collective examination of conscience is a necessary prelude to constructive change, but while it is taking place there is a certain tendency to overlook attempts already being made to "modernize" Catholic teaching.

Such an attempt was set in motion recently in Chicago at Notre Dame High School, one of the city's newer schools on the Northwest side, by an alert, spirited nun, Sister Miriam Therese, S.N.D., who holds a doctor's degree from Fordham. She was greatly impressed by a flat and impossible-to-qualify statement of Cardinal Suhard's that "there is only one Catholicism: it is social or it is nothing." Now Sister had no wish to have the Catholicism which she taught classed as nothing, so she resolved to take no chances with its being social. She chose a senior sociology class for the experiment and began to indoctrinate the students in the Church's social teaching. She required one hundred and five young women to contribute eighteen hours of service each to one of the major areas of socialized living: the family, the parish and the various institutions of the city.

Those who took part in the first activity faced a big problem in getting the members of their own families together. As anyone knows, each member had to be notified in advance to be sure to stay home Thursday, not to make any dates, etc. The socializer was free to elect any activity she pleased—games, prayers or music. Television was frowned on as being too passive and sleep-inducing. Girls later related that hidden talents, as deeply buried as those in the biblical narrative, were unearthed. "We might later," one girl wrote, "start a family orchestra."

A larger portion of the class reported to their pastors (who had been previously informed, of course) for assignment. Sometimes they stayed at the rectory and did nothing more strenuous than open collection envelopes or file baptismal records. But in some parishes the girls were sent out to check on reasons for non-attendance at catechism classes. In doing this, they came, as perhaps never before, into direct contact with indifference—complete, squelching indifference. “The mother was willing to have her son go to class but the father said his son had had enough religion,” or again, “The children refused to go to classes and the parents sided with them.”

Judging from the comments of those who went to Marillac Social Center or St. Vincent's Orphanage (well known to all from the last line of newspaper write-ups on abandoned children—“and the baby was taken to St. Vincent's”), these girls must have meditated as they washed, fed or just held babies and played with, answered the questions of, or told stories to the older children. Their comments reveal that they grasped (all too many for the first time) principles

of right living which they must have heard about untold times before but not absorbed.

“I learned that there is not always going to be someone standing over you, telling you what to do.” (Shades of all teachers, everywhere!)

“It took little children, playing together, to make me see how wrong I was about the Negro.”

“I never thought I could get along with all types of people. I had to keep my temper under control while playing checkers.”

Everyone admits that the school is an integral part of the community, but few teachers become excited enough about the fact to translate it into action. An abundance of Miniver Cheevys engaging in thinking as an end in itself will result in an analysis of existing problems but not in a solution. With more socializing and less theorizing, who knows what might be brought about in school? The result might well be, not only more “social-minded” graduates of our Catholic schools, but a wholly new network of friendly and appreciative community relations, based on the charitable enterprise of our students. JUNE VERBILLION

U. S. cultural blocks to world unity

Harold C. Gardiner

These columns have from time to time called attention to the incontrovertible fact that in the cold war one of the hottest fronts is the cultural front. The fact is, indeed, incontrovertible, but it is too often passed over with a shrug by those who still think that dollars and cents, armaments and tractors are all we have to offer our allies, who, with us, are sincerely devoted to the principle that all the free nations of the world must work in harmony to front and repulse the threat of world communism.

Richard L-G. Deverall, for example, has called attention to the harm certain Hollywood movies are doing among the peoples of the East to America's reputation for cultural maturity (cf. “Hollywood's betrayal in Asia,” AM. 6/21). Again, an article titled “Literary envoys in time of crisis” (AM. 1/27/51) pointed out the responsibility U. S. publishers have to see that the picture of the United States painted for foreign readers is not a distorted and prejudicial one.

It has probably been thought in some circles that our occasional emphasis on this matter has itself been distorted. What difference in the world does it make, the objection might run, whether India or the Philippines or France or Turkey like our American ways and manners, so long as they remain true allies in the political and military arenas? Paris may feel that American economic and military aid is subjecting *la belle France* to the subtle imperialism of “cocacolo-

LITERATURE AND ARTS

nization,” but does that weigh very heavily in the international balance? Can this business of a national culture—or the lack of it—be of much concern save to a coterie of “one-worlders”?

This very subject was considered in a long editorial in the August 8 issue of the influential *Times* (London) *Literary Supplement*. The writer began by observing that “the present division between East and West has had at least the one fortunate result of strengthening and multiplying the cultural ties between England and America.”

One example of this, says the editorial, is the attention given in serious reviews to American novels and books in general, which are lauded for the “freshness and originality” they show to exist in “an allied culture.” The favorable reception the *New Yorker* gets universally in England “is a spontaneous approval for the kind of wit and sophistication in which the Americans excel.” It is obvious, then, the editorial continues, that “everything reasonable should be done to encourage this interchange, both for its invigorating effect on English letters and for its promotion of common political action.”

The segment of the English citizenry which depends on the *Times* for guidance in such matters is being told, accordingly, that cultural intercourse between nations does have something to do with friendly, familiar feeling, with community of interest and hence with common political achievements. It is certainly probable that there is an equal number of U. S. citizens who think in like manner. Neither the group on this side of the Atlantic nor the group on the other can simply be brushed off by being called a bunch of long-haired dilettantes. They are people who take both literature and politics seriously.

But all is not well in this much-to-be-desired cultural traffic from the shores of the United States, says the *Times* regretfully. "It would be unwise," the journal goes on, "to dismiss as unfounded the arguments of those who contend that much of what America wishes to offer us under the disguise of 'culture' is not only worthless but unwholesome." Such contentions have generally centered around the American film, "the only debatable influence to which we have yet been consistently subjected"; but now the ground has shifted (with all the imperceptibility of a California earthquake) to a full-dress discussion on the effect of "American-type" comics.

This discussion is no mere drawing-room type of chit-chat among our English cousins. It occasions the editorial in the *Times*; it has provided matter for many columns of comments in the *London Bookseller*. And it occupied the attention of no less a body than the House of Commons during the last week of July, when Parliament was trying to tie everything up neatly for adjournment.

The Member who introduced the debate, Maurice Edelman, started by saying that he was not pleading for Government censorship, but that he was acutely conscious that something had to be done to dry up the distribution of "this type of sadistic pornography," of which more than 30 million copies are circulated annually—a figure that threatens to bloom into 400 million or more a year as unscrupulous businessmen scent the profits. Mr. Edelman was seconded by another Member who, standing on more idealistic ground, said that "unless we are more careful about this matter, it seems to me that the cheap and the sensational will push the finer literature out of the minds and experience of our children." This was all the truer, a third Member agreed, because such "American-style" comics are to be had in "all kinds of peculiar places" to which parents and teachers would probably not know their children had access.

The debate thus sketchily outlined did not get very far in the House of Commons, as Sir Hugh Lucas-Tooth, Joint Under-Secretary of State for the Home Department, rather hush-hushed it all with some inconclusive remarks about not exaggerating and about the responsibility of parents and teachers. This seem-

ing evasion by Sir Hugh drew a letter to the *London Times* from a grammar-school headmaster, who charged that the Under-Secretary "would have difficulty in convincing any body of teachers of the truth of [his] statement" that there was no real evidence of a direct connection between the present high level of juvenile crime and the prevalence of the "American-style" comics.



After advertizing to this Parliamentary exchange, the *Literary Supplement* editorial goes on to cite another instance where "American commercialism" is not smoothing the way for international cooperation. It quotes extensively from a booklet, *The Strategy of Culture*, by Prof. Harold A. Innis, a Canadian, who claims that

We Canadians are indeed fighting for our lives. The pernicious influence of American advertising, reflected especially in the periodical press, and the powerful, persistent impact of commercialism have been evident in all the ramifications of Canadian life.

As a specific instance, Prof. Innis singles out the American magazines, which, "by swamping the market, have forced Canadian publications to imitate them in format, style and content and have compelled Canadian writers to adapt themselves to American standards."

Prof. Innis seems to be a little rough on "American commercialism," to be sure, and the *Times Literary Supplement* tries to redress the balance a bit by pointing out that commercialism is not confined to Americans and American business enterprises. The same fairness was in evidence in the debates on the comics in the House of Commons and in the columns of the *London Bookseller*. Everyone concerned was at considerable pains to point out that the vast majority of the comics read in England were not of American publication. Indeed, British import regulations now ban the introduction of such periodicals from the United States—strictly for economic reasons. Most of these "terrible magazines" are produced right in England or come in from the Continent.

But the point is not whether comics and commercialism originate in the United States. The point for serious American consideration and action—where it is possible—is that most of the Western world is coming to pin an unflattering tag on us, perhaps with a certain mixture of reluctance and satisfaction. If that world does it from mixed motives, imagine the unadulterated joy with which the Communist world, for its own nefarious purposes, will affix that label to the United States.

And what is the label? It is that most of the art and literature that is characterized by brutality on the one side and sentimentality on the other, by grossly materialistic values, by sly or open pornography, is inspired by our U. S. culture, if not directly produced

by it. We now have the world referring to the "American-style" comic, we have the "A-S" pocket-book, the "A-S" war novel. Commercialism is "American." So, as it happens, is "know-how." Can we well blame the peoples of, say, India, where religious culture is age-old and deep-rooted, if they look askance at "know-how" because they fear that it will bring in its train "American" materialism?

There is no doubt, of course, that the brush tarring the United States for these decadent cultural trends is a brush wielded too often by the hand of a jealous nationalism. But the uncomfortable feeling will not subside that, since we are so generally charged with having at least conjured up this embarrassing genie, we must have had some considerable part in his creation.

What can be done about it? We don't want any direct U. S. Government interference. We don't want any Administration to "ban" the export of American realism, American "commercialism," though we do think that such an agency of our Government as the Cultural Division of the State Department could well proffer some friendly advice to all purveyors of cultural materials.

What is needed most, perhaps, is the unflagging and self-sacrificing work of private individuals and groups who will make it their patriotic business to see that the real American culture is properly represented on the world scene. That was actually done last summer when

the Boston Symphony Orchestra was given standing ovations in Paris, Brussels, London and elsewhere. Writing in the *New York Times* issues for May 7 and 9, music critic Olin Downes remarked how much these splendid concerts had done to convince Europeans that Americans are not—as Communist propaganda would have it—at just about the cultural level of emitting war-whoops as they emerge from the forests. And, speaking of the many young American artists who had won friendly acclaim at various festivals (Zurich, Brussels, Florence and elsewhere), he observed that it was doubtful that the Voice of America "has spoken anywhere more eloquently" to the peoples of Europe than did these young cultural ambassadors.

As a matter of fact, there is an organization now functioning which could well look into this business of giving some friendly hints to those who portray American culture for foreign consumption. There is an American delegation on UNESCO (UN Educational, Scientific and Cultural Organization). One of UNESCO's jobs is exactly that of stimulating and improving cultural relationships among nations. If the U. S. delegation would officially signify its willingness to cooperate with Hollywood and with U. S. publishers, with a view to exporting the most representative products—not the sleaziest—of U. S. culture, the rest of the world might become gradually disabused of the impression that all too many decadent cultural trends are "American-style."

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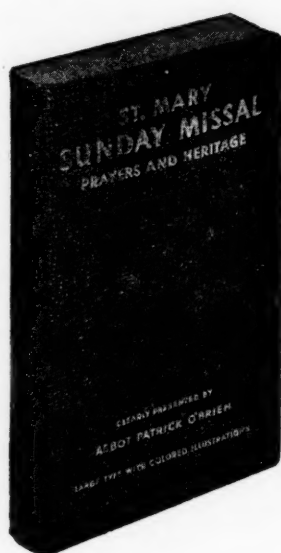
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MORAL AND SPIRITUAL VALUES IN EDUCATION

By William Clayton Bower. University of Kentucky. 186p. \$3.50

In this small volume Dr. Bower faces up realistically to one of the major issues in American education—how to impart moral and spiritual values in public schools where legal or prudential considerations rule out a religious interpretation and presentation of these values. In three or four places he explicitly denies that the non-religious and naturalistic approach to moral values he recommends for public schools is to be taken as a substitute for a religious interpretation of these values. He argues that the public school has a contribution to make in this area of morality and spiritual ideals, distinct from but not competing with the work of the churches—a contribution whose method and content are conditioned by the nonreligious character of the public school.

Granted these crippling limitations, it must be admitted that Dr. Bower has presented a very detailed and common-sense program for discovering and developing an appreciation of ethical insights in ordinary classroom

situations. There is hardly a suggestion of his that cannot be warmly endorsed and practised by Catholic teachers. Bower is a champion of the functional approach to moral teaching, his thesis being that the everyday experiences, problems and curricular lessons of the school afford natural and concrete opportunities for ethical interpretations more meaningful than artificial pep talks about virtue.

One feels that at times his focus is blurred: often he is talking about moral teaching (that is, patience, sympathy, understanding on the part of the teacher) rather than the teaching of morals. Many of his suggested moral values (e.g., an appreciation of savings accounts, realization of the need for good posture) are so peripheral to a concept such as godliness as almost to debase his theme. Nevertheless, such criticisms do not cloud the many valuable suggestions of the book, particularly the brief case studies and the dramatizations of moral lessons it presents.

Since so much good will and practical advice have gone into this volume, the reviewer regrets that his principal reaction to the book must be negative, or at least precautionary. No matter how much Dr. Bower may disclaim any intention of having his public-school morality become a sub-

BOOKS

stitute for religion or for a morality supported by religion, the suspicion grows as one reads his pages that for him the naturalistic morality he outlines is adequate; that in his opinion what religion has to offer may be confirmatory but is unnecessary.

He states, for instance, that his effort is to outline a moral teaching "without the encumbrance of theological interpretations or ecclesiastical complications" (pp. 27, 180). Such language does not indicate an attitude of respect for religion. Again, his dedication to a functional or experience-centered approach to morality leads him to make the following statement, laden with both misconception and bias:

If moral and spiritual values have their origin outside human experience and have to be imported into it from some supposed "supernatural" order, the method obviously will be external and authoritative and will assume the form of inculcation (p. 61).

It is perfectly obvious that while Dr.

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Mr. Hexter contends that More's intention in the *Utopia* is neither ambiguous nor mysterious, but that it has been obscured by special pleaders anxious to claim him for their purposes. In a careful study of the way in which the book was put together, which relates it to More's personal situation, his times, and the general pattern of Christian humanism, he gradually evolves this "biography of an idea." \$3.00

Bower professes not to urge his system of morality as a substitute for, say, Catholicism, he certainly regards his system as a truer statement of morals; and in the context in which he writes, concerning tax-supported schools, this is an attitude we must fear.

When Horace Mann banished religion from the public schools, he assured people he was not against religion, but only against sectarian strife; but this assurance did not keep the schools from becoming secularistic. His successors are assuring us they have no desire to rival or supplant religion in their teaching of moral values in public schools. Yet so many of them are convinced that a non-religious morality is true and adequate that there may be real danger of secularistic ethics replacing religion through the instrumentality of the tax-supported schools.

Since many sincere articles and books are being written on the role of the public school in the teaching of moral values, it is important that the Catholic position, which could easily be misconstrued as bigoted carping, be rightly understood. We by no means deny the importance of natural virtue, nor do we deny the right of public-school educators to do

all they can within the limitations of their institutions to inculcate moral and spiritual ideals. But we vigorously oppose the assumption, spoken or implicit, that a nonreligious morality is adequate either in content or in sanction, and we must warn against the further secularization of American life by having the impression created that all the ethical and spiritual values Americans need are being presented or can be presented in the public schools.

Perhaps the basic quarrel of Catholics with Dr. Bower is summed up in the exception we take to his stating, as is so often stated in educational circles today, that the public school is the most authentic interpreter of American culture (p. 184). We have to keep insisting that it is *not*. Precisely because religion is excluded from its curriculum, the public school cannot give a complete and authentic interpretation of American culture. For American culture has been traditionally and is now largely religious. And it is this tendency of the friends of public education to ignore, minimize or deny its very severe limitations in the religious area that alarms Catholics and others sincerely committed to religious convictions.

CHARLES F. DONOVAN, S.J.

Based on faint hope

THE GREAT ENTERPRISE

By H. A. Overstreet. Macmillan. 325p. \$3.50

This sequel to *The Mature Mind* begins well enough as a popularization of some recent trends in the psychology of personality, but becomes in the end a tract for relativistic liberalism. In keeping with the general reaction against individualism, personality has come to be studied in its social aspects. This movement has gone so far away from Boethius' notion of personality as the consummation of individuality and independence that it is now conceived of as constituted in great part by the interplay of influences deriving from the group. It is defined as a "center of forces in a field of forces." There is much that is good and practical in this approach to the human individual, and the present book should make some of it available to the subway reader.

The author's theme involves the description of the mature social personality whose "great enterprise" is to work towards a new spiritual level of unity for all mankind as against the disunity of "class, race, religion and the rest." The definition of maturity is difficult to accomplish without

slipping into a kind of smug dogmatism which makes its argument by the simple expedient of stating with enlightened assurance that "the mature person does this, or does not do that." In a book such as this, where the philosophical argument is on a popular level, the task is all the more difficult.

Perhaps the author's own urbane philosophical and religious scepticism heightens this tendency. For his socially mature personality is one who has no false images of himself or others, who is too humble to presume that he and not someone else possesses the truth, but who, nevertheless, has a self-assured sense of his own competence and independence, coupled with the desire of bringing all men into one friendly world.

The socially mature personality exhibits three characteristics in all his dealings with life; and these will mark his religious attitudes no less than his political, economic, social and parental: he detests arbitrary power; he detests blind obedience; and he likes to work "with" rather than "over" (p. 103).

The second half of the book in particular is a defense of the paradoxical thesis that the maturing personality must always be in search of the truth but must never let himself find it. "Absolutism, wherever we find it, is

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a 'sin against the Holy Spirit' of man's rational nature; for it is the essence of man that he is a growing, learning, still imperfect mind."

That statement is, of course, an absolute, as well as the basic dogma of the relativistic naturalism which Professor Overstreet professes. But this rejection of absolutism in the name of absolute freedom rather curiously admits of certain "beliefs," which are somehow or other distinguished from a "creed." A "creed" apparently is a set of propositions determining that things are so before an investigation is inaugurated, while a "belief" is a conviction born of experience that life will turn out to be so in the end. Without discussing the various possibilities that lie between these facile extremes, it can be said that the position taken is evidence that American liberalism is built on a pious and romantic hope that evolution means continuous progress with man, not God, at the head of the line.

When the author comes to discuss the problem of freedom of political conviction by persons in public and social positions, his urbane and pleasant style seems to take on a little warmth.

But the main problem is left untouched. The author is all in favor of freedom and against censorship, especially for the professors of our universities, who have the sacred obligation of seeking out the truth wherever it may lie. His argument is that "where no ideological enclosure divides the right people from the wrong, but where freedom is ungrudgingly given to all to find out what seems best, there is the maximum chance for tolerance, friendliness, helpfulness" (p. 308-9).

This, of course, is based on a hope, "the hope that practices will get adjusted as humans become more generously and widely human" (p. 314). It does not seem to occur to Professor Overstreet that professors and people in public position not only have the obligation of seeking out the truth, but also of preserving it. Moreover, though the atmosphere of freedom is admittedly the best circumstance for the pursuit of truth and happiness, the problem is to determine how far we can go in permitting men to use their freedom to bring us to disaster. Must we be martyrs to our belief in the Pelagian natural goodness of man (Cf. *The Mature Mind*, ch. 12), so that we go down to death while we trust the powers of persuasion and sweet reasonableness to turn men away from error?

The problem to be faced by the mature personality is that there is an

absolute difference between truth and untruth and, moreover, that untruth is not merely unscientific or unmannerly, but an evil. Genial relativism, boy-scout spirituality and general "do-goodism" is a philosophy for a romantic, youthful age. It can only stand in dismay before the realities of human existence that call for maturity. There will be no avoiding of the conflict over truth in this world . . . "I have come to bring a sword, not peace."

ROBERT F. HARVANEK, S.J.

THEY LEARN WHAT THEY LIVE

By Helen G. Trager and Marian Radke Yarrow. Harper. 392p. \$4.50

The subtitle of this book is "Prejudice in Young Children." It reports on a two-year field experiment in intercultural education conducted in the public schools of Philadelphia. Fifteen teachers from five schools and approximately 500 kindergarten and first- and second-grade children participated in the experiment under professional direction.

The experiment centered about children's attitudes toward racial and religious groups in the context of their homes, schools and neighborhoods. It sought to find out when prejudices start, how they are learned, whether parents and teachers are aware of prejudices in children, what responsibilities are accepted by parents and teachers, and what responsibilities they should accept.

Actually, the role of parents in intergroup relations was not thoroughly explored, nor were the obvious implications for parent-teacher cooperation and for adult education programs indicated. The main concern of the study was to suggest what the public primary schools can do to promote better intercultural understanding and relations. The final chapter is devoted to these suggestions. The experiment underscored one very valuable conclusion, i.e., that it is insufficient for schools merely to promote good living together; they must talk with children about what it means to live together well.

Although the study assumes throughout that intercultural education is chiefly the responsibility of public schools, the assumption is contradicted by the findings, which point to a number of areas in which parochial schools can make an even better contribution to intercultural relations than can the public schools. These areas will be evident to instructors of Catholic youth who read the book. It is strongly recommended to their attention.

ALLAN P. FARRELL

THE ENCHANTED GRINDSTONE AND OTHER POEMS

By Henry Morton Robinson. Simon & Schuster. 107p. \$2.50

This is poetry swift and strong as a river in flood; but the poet is no less masterful in the quiet estuaries and far shallows and he can plumb the depths as well as reveal the rushing surfaces of life. "The Enchanted Grindstone," the title poem, and "The Bell-Caster" are superb poetical narratives sweeping majestically along. "Nude: Renoir" is a quiet pool, richly reflective. "Second Wisdom" and "I Have Heard Them Planning" flow suddenly into small falls. "The Pork-and-Beaner" is a stretch of rapids, raucous and rock-ripped.

There are reminiscences of Frost and the other Robinson in the poet's earthy approach and denim idiom, and T. S. Eliot and Sandburg seem to lurk behind the grim realism of "The Pork-and-Beaner." But I think a poet should avoid such obvious echoes as "and few birds sing" or "and spring not far behind," as they rupture his reader's anticipation, especially when they occur in climactic lines. The whole of "Water," for example, was spoiled for me by its repetition of the beat and, to a degree, the thought of Masefield's "Cargoes."

Mr. Robinson's phrasing is uniformly happy, as in "Silent the feud of cobblestone and cart" or "on her face a young star broke its wand"; and seldom does one find the awkwardness of "gracilely weak-willed." One must protest the theology of "Saint Joseph Takes a High Place in Heaven" no less than "Soul to Body." But this book is poetry of a fine, muscular excellence which secures its effects by honest language and clear thought rather than by difficult device or top-lofty obscurity.

WILLIAM A. DONAGHY

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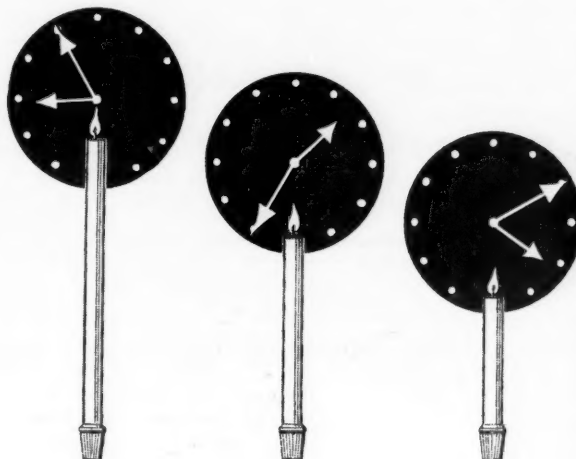
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THE WORD

"How much more you, O you of little faith!" (Matt. 6:30; 14th Sunday after Pentecost).

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cannot be drawn from the easy perusal of books or from the eloquent words of others. For we find it only in intimate prayer through the grace of the Holy Spirit, as He awakens in the soul a hunger for union with God. The truth is that we need a deep and confiding trust in the infinite wisdom of God, and abandonment to His love. This it is that our Lord urges upon us in the Gospel for the fourteenth Sunday after Pentecost, as His eye lights upon the birds of the air and the flowers of the field: "Do not

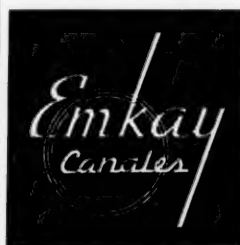


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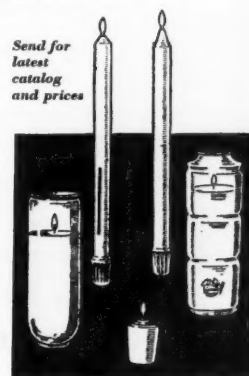
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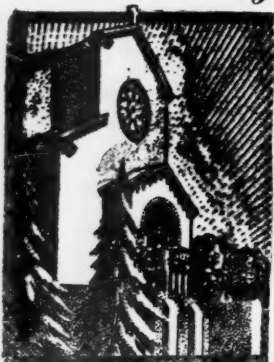


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be anxious, therefore, . . . O you of little faith!"

Abandonment to the love of God does not connote, of course, the helpless shrug and gesture of the disillusioned cynic—the defensive state of mind of one who cannot achieve what he covets, finds it eluding his grasp and is filled with distaste for the struggle of life. Christ is not counseling apathy. Nor, again, does He urge the disposition of mere resignation, the resource of the soul that is asked to suffer a certain privation, lacking legitimate goods of this world.

The confidence and trust in the wisdom and love of a Heavenly Father that Christ would have in His own is much more than that. It is not the last resort of reason, but the outpost of faith. It is not negative, defensive; it is positive, deeply interior, otherworldly. It holds against each event of our life the measure of eternity, not that of time. It cares not at all for the evaluation of the world, but seeks a divine appraisal. It is, indeed, both the flower and fruit of a living faith; and it settles the soul that rests in the love and wisdom of God in a deep and unshakable peace in all things—as the silent, powerful, motionless depths of the sea remain at peace, however torn and troubled the surface may be by the storming winds and conflicting tides.

There are not many matters that touch the interior life of the children of God today to which the Holy Father, the Vicar of Christ, has returned in his counsels more often than that of confidence in God, of trust in His providence. "In the presence of such an accumulation of ills, of dangers to virtue, disasters, trials of every sort, human reason and judgment are confused and confounded . . . and in more than one heart, perhaps, a terrible doubt is raised." There come to the lips those words of Peter, when Jesus announced His Passion: "Far be it from Thee, O Lord" (Matt. 16:22). For we cannot conceive how the wisdom and goodness and honor of God can permit that evil and violence flourish, that they mock at Christ, as they did from the foot of the Cross, and gloat at His silence.

"You have not the wisdom of God, but that of men," Christ responded to Peter, as centuries before He had said through the lips of the prophet Isaiah to the people of Juda: "My thoughts are not your thoughts, your ways are not My ways" (Isa. 60:8). We have before our eyes the narrow scope of a few years or decades; we see with the short and limited view of time. But God beholds before Him the panorama of all ages, and regards these passing events from the heights and

from the immutable center of eternity, and He measures them all, in His wisdom and mercy and love, to communicate to our souls the rich and abundant gift of eternal life.

No soul will ever find peace, find fullness of life apart from God. We must rest in Him, and rest in His merciful love. Indeed, there will come a time, in our own life as in every life, when the soul comes, as a saint has said, "to the bend in the road that leads to the cross." Ultimately every soul, our own included, must tread the sorrowful road that leads to Calvary, must kneel, naked in spirit, shorn of all that it is and all that it has, at the feet of the Crucified Christ with only the prayer, in the words of St. Thérèse, that God behold it "in the face of Jesus, and in His Heart burning with love." To kneel there in prayer and to contemplate the love of God and the mercy of Christ is to find a peace that the world cannot give, and with it abundant life.

WILLIAM J. READ, S.J.

THEATRE

LATEST CASUALTY LIST. In the same week the American National Theatre and Academy announced that it may not go into production this season, and the Fordham University Theatre announced that it positively would not.

To many drama addicts the news that the three theatres on Fordham campus will be dark this year is disturbing. To one it is dismaying. For the past several years Fordham has been one of the four active centers of drama under Catholic auspices in the East, the others being Catholic University Theatre in Washington, St. Michael's Playhouse, a summer theatre in Vermont, and the Blackfriars Guild in New York. Each of them has contributed something different, yet something of value, to an art that is, at least temporarily, slightly off its rocker.

In a small town like Ann Arbor or Princeton, Fordham's contribution would be an important and conspicuous element in the cultural life of the community. In the huge commercial and manufacturing metropolis of New York, its contribution was important but not conspicuous. During the past several years, while the commercial theatre has been in a steady decline, many people who were not blinded by the star dust of Broadway had learned to look to Fordham for

drama that had quality, dignity and moral substance.

ANTA, as the American National Theatre and Academy is usually called, has been working toward the same general objective as Fordham University Theatre, on a more ambitious scale. The directors of both theatres are striving for the improvement of American drama, although there is no doubt that they would disagree on what constitutes improvement. ANTA, of course, has always

been more widely publicized and more liberally financed.

Broadway and Hollywood stars able to demand \$4,000 a week from a commercial producer worked in ANTA productions for \$85. The stage unions have made concessions to the group; it has a lengthy list of subscribers; enthusiastic supporters have replenished its treasury by giving banquets and cocktail parties; and any number of well-heeled gentlemen have contributed large personal donations.

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Fordham has never had those advantages or that kind of money to play around with.

Still, when all the returns are in, I think it will be discovered that the Fordham program was predicated on sounder principles, and that Albert McCleery and Edgar Klotten have made a more substantial contribution to the health and sanity of American drama than the succession of helmsmen who have guided ANTA's career. It is distressing to learn that Fordham has temporarily retired from production and that ANTA is contemplating suspension. That both theatres will shortly be reactivated is a consummation devoutly to be wished.

THEOPHILUS LEWIS

FILMS

THE MIRACLE OF OUR LADY OF FATIMA. That a major Hollywood film company undertook to make a movie about the appearances of Our Blessed Mother to the three shepherd children of Fatima is surprising. That, once having undertaken the project, the studio carried it through with an acceptable degree of dignity and fidelity to the spirit of the humanly inexplicable events is very gratifying. Family audiences will, I think, find the film well worth seeing.

Simply as a story, what happened at Fatima is fascinating. The child visionaries were illiterate Portuguese peasants aged ten, nine and seven, apparently quite unsuitable vessels for divine revelation and hardly persons able to make their stories stand up under hostile questioning. The Church authorities, just beginning to win a minimum of tolerance from a bitterly anti-clerical Government after seven years of persecution, feared that the religious demonstrations touched off by the reported visions would endanger these hard-won gains. Consequently they had a compelling motive for redoubling their usual extreme caution in such matters. The Government and the press were openly contemptuous of such "superstitions." And, finally, the reported warning of our Lady that Russia would spread its errors throughout the world seemed in the summer of 1917 like sheer nonsense. That, despite these seemingly insuperable obstacles, the children did stick to their stories and were eventually completely vindicated is a sobering demonstration that the ways of God are strange.

The screen play by James O'Hanlon and Crane Wilber is functional and

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Index to America's ADVERTISERS

SEPTEMBER 6 ISSUE

PUBLISHERS

Ave Maria Press.....	555
Benziger Brothers, Inc.....	547
Grail.....	550
Newman Press.....	549
Princeton University Press.....	548

SPECIAL SERVICES

Accordions.....	555
Argo Slides.....	555
Emkay Candles.....	551
John J. Hogan, Inc.....	555
Muench-Kreuzer Candle Co.....	551
Osborne Chalice.....	555
Sexton.....	556
Will & Baumer Candle Co.....	ii
Notices.....	554

SCHOOLS AND COLLEGES

Assumption High School.....	542
Barry College.....	554
Caldwell College.....	iii
Canisius College.....	543
Canterbury School.....	542
Cranwell.....	iii
College of St. Catherine.....	552
College of St. Elizabeth.....	539
Emmanuel College.....	544
Fairfield University.....	552
Fordham University.....	540
Georgetown University.....	541
Gilmour Academy.....	556
Good Counsel.....	554-iii
Immaculata College.....	556
St. Louis University.....	542
Marymount College.....	iii
Mt. St. Mary.....	iii
St. Mary's Notre Dame.....	iii
St. Mary-of-the-Woods.....	552-iii
Academy of Mt. St. Vincent.....	iii
College of Mt. St. Vincent.....	iii
Nazareth College.....	553
Notre Dame of Maryland.....	544
St. John's Preparatory School.....	iii
St. Peter's College.....	540
College of St. Rose.....	iii
College of St. Teresa.....	iii
Siena Heights College.....	iii
Trinity College.....	iii
Xavier, New Orleans.....	544

unadorned to a degree that sometimes sacrifices dramatic impact. Nevertheless, it succeeds for the most part in putting the essential facts in their proper perspective. Production-wise the picture is also good. The color (by the Warnercolor process) is excellent and the feeling for the harshly simple life of the Portuguese mountain folk is well captured.

I think the producers made a mistake in attempting to reproduce Our Lady's voice. The actress who speaks the lines sounds distractingly uncelestial, and as a result the message—which after all is the heart of the matter—does not come through with anything like its proper force. I am also sorry that the youngsters (Susan Whitney, Sammy Ogg and Sherry Jackson), who are appealing and natural enough as Lucia, Francisco and Jacinta, are not able to communicate the growing sanctity of those remarkable children. And there are other times when the film's striving for simplicity suggests instead a crude popularization. But all in all it is a commendable attempt to handle a difficult subject.

(Warner)

THE STRANGER IN BETWEEN is an expertly staged British chase melodrama. Its picturesque and exciting flight across Great Britain from London to a Scottish fishing village is enhanced by an unusual emphasis on characterization and a rich variety of human insights, but at the same time is hampered by an almost fatal flaw. The objects of the chase are an ill-assorted pair: a ship's engineer (Dirk Bogarde) who has killed his wife's lover, and a small boy (Jon Whiteley) who happens on the scene of the crime while running away from the wrath of his cruel foster-father and is taken along by the young man to prevent his informing the police. In the course of their flight the relationship changes from that of captor and captive to one of deep mutual affection, a strange development which is unfathomable to the others concerned with the chase. Consequently the game of hare and hounds furnishes an illuminating commentary on mixed human motives and fallible human vision.

The chief difficulty is that the young man's crime—which the picture does not whitewash—has already removed him from the sphere of audience sympathy and causes the foredoomed failure of the escape to hang heavily over the picture from the start. Even so, for adults it is absorbing and sometimes quite touching, and the performances, especially young Master Whiteley's, are remarkably good.

(Universal-International)
MOIRA WALSH

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CORRESPONDENCE**Foreign-language churches**

EDITOR: I wish to take exception to "A. J.'s" "Chauvinism in church" (AM. 8/2, p. 448).

During the course of the banquet following upon the blessing of St. Andrew's Abbey, Cleveland, on August 6, Abbot Theodore remarked that when non-English-speaking peoples depended upon (to them) "foreigners," all too often they were led astray and into communism. The Abbot made the point that there are large minorities in the environs of Paris who have had this misfortune, and concluded by thanking God that His providence had kept many Slovaks from defection through the ministration of a clergy who could speak their language.

This same concern is evident for a different group by the creation of the Bishops' Committee for the Spanish-speaking in the Southwest.

"A. J." seems to ignore a golden opportunity to acquire a "listening knowledge" of a language which boasts of the third greatest literature in the world. Instead of bemoaning his fate, he would do well to drop around to the sacristy after Mass and ask the celebrant to translate whatever important announcements he missed.

"A. J." probably overlooks the fact that repetition of announcements in both French and English would be a tedious business for many of his Gallic neighbors who are bilingual. If he has not sufficient ambition to wend his way sacristyward, he might have the courtesy to be patient with those who, after all, are footing the bill. Not seldom have I myself stood and listened patiently to announcements in a language that was unfamiliar to me—and, praise be, I have survived.

C. A. L.

Address withheld

O'Neill on Blanshard

EDITOR: The editorial "James O'Neill answers Paul Blanshard" in the July 19 AMERICA is a deserving tribute to an outstanding Catholic educator and scholar.

I enjoyed the privilege of hearing Mr. O'Neill speak on Paul Blanshard at our parish school hall this spring. I am sorry to report that the attendance was poor for a parish the size and character of ours. There are too many Catholics who are not concerned about Paul Blanshard or James O'Neill's book, *Catholicism and American Freedom*. They are victims of the negative approach that impairs re-

spect and admiration for the true religious and social teachings of the Church.

Mr. O'Neill's book should be "must" reading for high-school and college students. Furthermore, the book should receive more enthusiastic endorsement and comment from the pulpits of our churches.

We need more of the O'Neill approach and less of the "anti" attitude of too many well-meaning Catholics and organizations. T. J. CARROLL
Address withheld

Apostolic Sooners

EDITOR: Apropos of your August 9 Feature "X," "Apostolicity of a Catholic book store."

Apostolic means: "of or pertaining to the apostles, especially the twelve apostles: according to the beliefs and teachings of the apostles." By that definition, we have an apostolic book store in Oklahoma City, the St. Thomas More Book Stall. Miss Mildred Stone has been the sole owner and proprietress since 1933 or 1934.

In this store one can find books to suit every taste: from catechisms to St. Thomas Aquinas, from books for babies to St. John of God. In addition, there are pictures and plaques—antique, medieval and modern. There are prie-dieus and holy water fonts, clerical collars and Communion veils.

These things are for sale. But, there are other things, intangible, that are not for sale: the spirit of the apostles, the spirit of helpful guidance.

An Episcopalian comes for a Roman collar and leaves with a book on the authenticity of the Church. A Baptist comes in to buy a medal for a Catholic friend and leaves with the knowledge of why Catholics wear medals.

In Oklahoma, we Catholics are about one in six in the urban areas and less in the rural ones. There are places in Oklahoma where the people on the streets turn and stare at priests or nuns as if they were creatures from another world. We have to be apostolic in Oklahoma, if we are to win souls for Christ.

The St. Thomas More Book Stall is a Catholic center, an apostolic center. There the timid receive answers to their questions; the honestly inquiring are referred to the priest nearest them, or their names are turned over to the Legion of Mary, for further help and instruction.

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